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AFFIRMATIONS OF CHRISTIAN BELIEF

Essays toward Understanding Spiritual Personality

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Chapter II contains passages from two honored teachers: Borden P. Bowne's *Theism* and Auguste Sabatier's *Religions of Authority and the Religion of the Spirit.* The bibliography at the end of the book is a further acknowledgment of indebtedness to stimulating men and books.

"Two great world-moving experiences of the human race: *Christianity* and *Scientific Method*. . . . Christianity's originality consists not so much in its single doctrines, or even in its teaching as a whole, as in its revelation, through the person and example of its Founder, of the altogether unsuspected depth and inexhaustibleness of human Personality, and of this Personality's source and analogue in God, of the simplicity and yet difficulty and never-endingness of the access of man to God, and of the ever-preceding condescension of God to man."

BARON VON HÜGEL.

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CHAPTER I

I BELIEVE THAT JESUS' SPIRITUAL ADVENTURE IS NORMATIVE FOR ALL MEN

THE secret of Jesus' hold on the human heart is his appeal to the heroic instinct. He makes us aware of an inner moral realm in which all men of courage are cast for an heroic rôle. No man can triumph over the world without striving for the mastery. Jesus puts himself at the head of those who choose the heroic part with his simple challenge, "Follow me." We are to keep our eyes fixed upon him, the pioneer of conquering faith, who for the joy that was set before him, steadily endured the cross. An early disciple summarizing the heroic philosophy of Christian discipleship bids us to "Compare him who steadily endured all that hostility from sinful men, so as to keep your own hearts from fainting and failing." The heroic Christ is the great challenger of the heroic that sleeps in men. Is not this the secret of his universal appeal?

Jesus' Way of Life challenges the eternally youthful spirit of adventure. He makes heroic demands upon people. He captures the imaginations of men by interpreting life itself as the great adventure. He appeals to a man's sense of life's essential worth, to the nobility of playing the game according to the rules, to the momentous significance of winning or losing the goal. He dramatically represents a man's inescapable responsibility for tragic failure or success. He compels our decision between treason or loyalty to life's eternal values.

Jesus' leadership was based upon a sound psychology—an understanding of the elemental nature of men. Every person has at the core of his being the potency of heroic motives and heroic effort. It is this innermost nature that Jesus seeks to reach. The function of all great teaching is to arouse latent motives and direct them to worthy projects. Jesus revealed the common ethical experiences of the race as the field of the mightiest heroisms and set forth the achievement of character as the prize of inestimable worth. The making of daily life is a task of moral grandeur. We are living in the midst of mighty issues! The quality of our daily work determines the quality of our manhood.

Great ethical leadership seeks primarily to arouse the imaginative minds of men to the significance of their tasks. Ethics interprets the meanings and pur-

poses that motivate life. It sets the true nature of life before the understanding in order to arouse the spirit of great adventure in men's hearts. The Christian way of life is not a system of control, but an appeal to freedom. It is the great experiment in self-government. It sets life before our eyes as a noble stewardship—a responsibility to be heroically accepted.

The distinction of Jesus' Gospel is this appeal to the infinite worth of life. Jesus' wistful purpose is to arouse the spirit of understanding and appreciation. He is always teaching that the real place of control is within us, and that invincible energies may be invoked in the service of a man's fight for his life. But like children, we must trust our own inward drama. The central tragic meaning of existence is that it is a man's chance to become a free soul. Failure to attain a moral soul is the great disaster. All other achievements are secondary to life's central aim. It profits nothing to gain the whole world and lose one's own soul!

Jesus was not unique in emphasizing the worth of human life. Among the prophetic minds of the ages, three of the most significant are the Buddha of India, Plato of Athens, and Jesus of Nazareth. In spiritual influence and worth they are epoch-making men. Widely diverse in methods, they are fundamentally at one in their insight that understanding the nature

of man is the beginning of wisdom. Their common aim is to help men to understand themselves and their own powers to live the ideal life for which they are fitted, thus making possible the attainment of the ideal society.

The sincerity and persuasiveness which characterizes these prophetic men grow out of their sympathetic appreciation of unrealized human possibilities. They are burdened by a deep sense of the transcendent significance of a man and of his ties with humanity.

Plato bids us to "think nobly of the soul." He has left a memorable passage which records his deep sense of the peril of ignorance concerning the true nature of man.

> Here is the supreme peril of our human state, and therefore the utmost care should be taken. Let each one of us leave every other kind of knowledge and seek and follow one thing only, if peradventure he may be able to learn and discern between good and evil, and so choose always and everywhere the better life as he has opportunity.

Buddhism is the greatest spiritual force in the life of the Far East. Unnumbered millions have trusted their spiritual guidance to the teaching of this man who thought profoundly and fruitfully upon the nature of life. The Buddha's wisdom is summed up

in the insight that salvation comes to men through "the state of the soul." Through long effort, severe self-discipline and inward cleansing, a man comes to the understanding of himself and to mastery over the world. The "Noble Eightfold Path" consists of eight heroic steps:

Right Views
Right Aspirations
Right Speech
Right Behavior
Right Livelihood
Right Effort
Right Mindfulness
Right Concentration

The psychological wisdom of the founder of Buddhism cannot be questioned. A man must understand himself and deal heroically with life if he will gain the victory over the world. In many essentials the Buddha's insight is parallel to that of the founder of Christianity.

Then Jesus came teaching the worth of humanity and the depth of personality. "What will a man give in exchange for his life?" is his arresting comment upon the fundamental importance of the problem of existence. His whole ministry to human need assumes that his greatest service is in awakening the souls of men. Jesus' counsel to men to save their

souls was not a mystical call to a futility, but a reasonable injunction to deal in the scientific spirit with the true nature of reality. Saving one's life is first understanding one's life and then doing something about it. Losing one's life is ignorance or neglect of the profounder laws of living. It is the substitution of some partial aim for the true end of life as a whole.

Jesus' sense of proportion puts him at the head of the great teachers of mankind. He had a clairvoyant power to see life whole. He always discussed life in terms of its major issues. All his teachings deal with these profounder concerns and with practical ways of arousing the sense of men's unused energies. His prescription for human ills is fullness of life. Jesus accepted life as an experimental realm, abounding in reënforcing energies, in which every man may seek and find his true self. He had unfailing confidence in the worth of the human world and the sacredness of every man's participation in life. He put before all men the alluring goal of becoming conquering spiritual persons.

Jesus was not a sentimentalist. He had a scientific devotion to facts and their laws. In his spiritual experimentation he operated with an hypothesis as completely verifiable as is the evolutionary hypothesis in the biological world. Jesus' counsel to men is to trust verified results, to follow him, to make the spiritual adventure, to save their souls.

Jesus' social program is to save the world through the development of individual persons. The Christian philosophy of life is based upon Jesus' insight that the individual person is the true unit of the human world. Humanity is a society of persons. A person is the creative source of all ideals—of all moral and spiritual energies. The forming of personalities is, therefore, the greatest of all social tasks.

Jesus' estimate of human worth is an implication of his sense of the sacredness and depth of the individual person. The conservation of personality was his ruling passion. The development of personality is the key to the progress of society. Conservation of human values is the first concern of all social ministry and leadership. The greatness and worth of human life and the sacredness of individual persons—these were his dominant themes. His teaching was directed to opening blind eyes and deaf ears, awakening men to the radiant vision of life. Life's great goals must be sought with effort and with the energy of those who realize how great are the consequences involved.

When we arraign our unheroic civilization to-day it is evident that much modern life is dominated by pagan ideals baptized under Christian names. Heroic moral idealism is clearly not the keynote of our civilization. We are obsessed by the practical and the successful. Efficiency and speed are our tests of work-

manship, not quality and intrinsic worth. Our measure of the worth of an idea, of morality, of religion itself is, "Can we sell it?" Our test of a church or of a gospel of the Cross is, "Can it be made to pay?" Our attitude toward life is that of salesmen. Our commercial instincts are smothering our spiritual instincts.

Christian teaching has lost the concern for human worth which so characterized great prophetic leadership. Our civilization no longer thrills with the sacredness of human values. Our dominating values are economic, industrial, political and mechanical. Our absorbing achievements are the organization of huge projects, the erection of giant structures, the amassing of immeasurable wealth. We are building a machine civilization of heroic proportions, but of unheroic human quality. Our heroes are highly paid engineers, organizers of big business, not builders of a new society of noble men. Even our educational systems are keyed to mechanical efficiency rather than to the production of spiritually vitalized persons. Our public schools deal chiefly with mass methods, quantity production and standardized results. Democracy aims at the average—nothing higher.

A marked characteristic of our Western civilization is its indifference to all moral ideals. Our city administrations are rotten with greed and corruption. Crime and lawlessness are unrebuked. Political ma-

chines perform the function of statesmen. Success is everywhere eclipsing character. The economic ideal has dulled the moral ideal and well-nigh supplanted it. In industry and big business the sacredness of the individual is disregarded. It is ominous that we are rating men to-day not by personal qualities but by their incomes. Men of "independent fortunes" are conceded independence of moral laws. Thus we are growing rich in possessions and impoverished in inner culture and control. The label of vulgarity is written all over our superficial Western civilization.

The very churches of Christ are feeling the secular pressure of the age. The Christian ministry is yielding to the imperative demands for efficiency. The standards of the market place are erected in the temple. The authority of Jesus' appeal to the heroic instincts of men is unheard or unheeded among the myriad voices of secularism. Is Christianity failing to save Western civilization?

The answer to the question must be found eventually in the mental culture that is forming. Two currents of conviction are flowing together to form the stream of our cultural life. One is the stream of moral idealism, the other is the stream of mechanical determinism. Which one shall dominate? Two ideals of human life are competing for the ascendency —the autonomous life of the spirit and the automatic life of nature. Which shall be the architect of West-

ern civilization? Shall it be a machine age or an age of personality?

Our modern civilization is profoundly impressed by the progress that science has made. Some among us are prophesying that science must ultimately supplant moral religion as the guide of life. A multitude are looking eagerly to the solutions of scientific problems for life-guidance. Many materialistic philosophies in convincing literary guise are denying spiritual ideals as "illusions." But the world's greatest prophets have all dwelt upon the primacy of the human problem. Jesus, greatest redemptive force in world history, based his teaching upon the spiritual worth of the human world.

Here is the crux of the thought problem of spiritual leadership. Shall we follow the naturalistic philosophy and identify humanity with nature, or shall we follow the clew of man's transcendent spiritual worth? The philosophy of life which guides mankind is of infinitely greater consequence for the destiny of civilization than even the achievements of science. Christ has not failed if we succeed in creating a cultural mind based upon the supremacy of personal values.

It was a distinguished scientist, Robert A. Millikan, addressing a group of scientists upon the subject of the greatness of scientific achievement, who said:

> From my point of view there are two things of immense importance in this world, two ideas

> or beliefs upon which, in the last analysis, the weal or woe of the race depends, and I am not going to say that belief in the possibilities of scientific progress is the most important. The most important thing in the world is a belief in the reality of moral and spiritual values. It was because we lost that belief that the world war came, and if we do not now find a way to regain and to strengthen that belief, then science is of no value.

We need a new estimate of spiritual humanity, a new reverence for men, a new self-respect. And this new estimate will come only through deepening moral experience. A new appreciation of the personal world as a whole is needed, a new estimate of the distinctive human capacities for creative thought and for moral action. We need Jesus' philosophy of life to motivate heroic living.

It is the moral understanding rather than the scientific understanding that reveals the depth of personality and the worth of humanity. In a deep moral experience Jesus discovered the spiritual nature of humanity. His spiritual adventure is normative for all men. In following him men are led to share his consciousness of human worth and his trust in the heroic spirit. A Christian philosophy must be born of a Christian experience.

But a debased conception of personality will not sustain a spiritual society. Mechanism at the roots of

our philosophy of life inevitably produces skepticism or cynicism of all higher human values. The rock foundation of a Christian civilization must be a Christian estimate of a man. If we become incapable of great belief in humanity we shall build our civilization upon the sand. For unbelief will not support the heroic life. The supremacy of the personal must be our controlling creed.

CHAPTER II

I BELIEVE IN JESUS' ESTIMATE OF HUMANITY

"THAT is not first which is spiritual, but that which is natural; afterward that which is spiritual." Spiritual personality emerges only slowly and by laborious effort from animal beginnings. To appreciate the magnitude of personality and the human world, one must view it both in its biological beginnings and in its spiritual fruits. Both animal roots and spiritual attainments are facts and neither should be falsified. A man is both an organism and a self-determining person.

The historic rise of human society out of an organic world presents an unsolved problem for science. Is a man only an organic unity or is he also a spiritual entity? Our wavering estimate of humanity constitutes the most serious problem that confronts spiritual leadership. It introduces confusion and skepticism into our appraisal of experience itself. For the same skeptical method which leads to the discrediting of moral and religious experience leads logically to the

discrediting of all experience and all knowledge. Mental suicide results from the application of a too rigid doctrine of mechanistic determinism.

The scientific conscience urges the naturalistic account of humanity. Naturalism is the doctrine that all the significant human facts can be organically accounted for. Humanity is an animal species and it is nothing more. All conceptions of spiritual freedom, of moral worth, of heroic effort and purpose must be given up. All moral effort is futile. These things are idols of the tribe, illusions and phantasms which have no substantial significance for the human species. Religion and morality are fallacies that have become fastened upon the race. These superstitions can be dispelled by the critical demonstrations of science. Such is the naturalistic claim.

Diogenes answered the skeptics of his day, who proved the impossibility of motion, by the simple act of walking. In an age which doubts the depth of moral experience we can only employ the logic of walking to bring us back to reality. The answer to naturalism is the appeal to the persistent facts of human experience. The answer to determinism is the experience of freedom. The answer to mechanism is the demonstration of a form of spiritual energy which is not automatic process but autonomous, purposive effort. The characteristic human facts cannot be measured or classified in biological formulas. What

are these irreducible human facts so often ignored by the biologist and the mechanistic philosophers?

The originality and depth of personal nature is best appreciated by tracing the emergence of personal characteristics. It is a story of development from animal beginnings, through gradual steps, to richer and more complex capacities of experience. The growth of mind and morality is the rise of a new kind of reality. Original facts emerge which can neither be denied nor reduced to the descriptions of organic method. These emerging facts call for a new appreciation of the part played by consciousness in the making of the human world. They constitute the romance of becoming a human being.

One of these major facts that calls for appreciation is the rise of the human individual above the species. The laws of organism do not explain this independence and originality. The power of an individual to purposively direct and oppose the law of the species is an astonishing departure from organic law. In the whole history of the race the increasing significance of the individual is one of the striking facts. With the growth of consciousness the rôle of the power of inner direction supplements the external authority of nature. Individual persons become agents of progress. The production of personal selves becomes the true end of development and education. Without outgrowing his organic unity with his race, the individual

increasingly develops his own inner independence and power of leadership. Thus is formed a new social community, a society of persons, which transcends tribal unity. This spiritual solidarity does not consist in the original organic unity, but in acquired spiritual relations. In a developed society the fellowship of a common spiritual ideal is a stronger tie to bind men together than the ties of organism.

This unique, transfiguring experience involved in the rise of selfhood has been described with great cogency and clearness by Auguste Sabatier.[1] Discussing the conflict between the authority of tradition and the autonomy of the mind, he says:

> These relations at once lead back to those of the individual with his species. Authority is the right of the species over the individual, autonomy is the right of the individual with regard to the species. . . . Every individual life is from the beginning determined by the collective life from which it emanates. Man is not born adult or independent. Little by little he differentiates himself from the species, as the child emerges from the matrix in which it was formed. If none should live for himself, it is because none exists by himself.
>
> I belong to my race, to my family, by my organism. The fact of my birth has determined

[1] *Religions of Authority,* Introduction.

in advance the conditions of my life and the outlines of my destiny; it has made me a white man and not a negro; a European, a Frenchman of the nineteenth century instead of a savage and a barbarian. Upon my nurture depend not only my health and my race instincts, but also my intellectual faculties and my moral inclinations; from society, in the bosom of which I grow up, I receive my education and all my ancestral heritage. In fact, my being is like a body immersed in an encompassing and penetrating fluid.

Heredity, which imposes upon me the irresistible bias of ancestral life; political order which shuts me up in its decrees; custom, which in time becomes second nature; historic tradition and testimony of my fellows, which extend my life in time and space and enlarge my personal experience to embrace the total experience of humanity—who shall show the limits of the empire which species exercises over the formation of the individual, and over the course of his destinies?

All these influences are concentrated and made active by relations which they are continually creating and developing. Authority of the family, authority of the school, authority of the tribe, of the city and the church; these are conservative and educating potencies, without which the progress of civilization and moral culture were not even conceivable.

Authority, then, has its roots in the organic

conditions of the life of the species, and its end in the formation of the individual. This essentially pedagogical mission at once justifies and limits it. Like every good teacher, authority should labor to render itself useless.

What does the man become under this tutelage? From his parents and masters the child receives his language, his ideas, his manner of life, his very ways of thinking and feeling. At the outset his trust is entire, his faculty of testing and of criticism almost null. But soon, by the very process of education, his reason awakes and grows stronger. From thenceforth he carries within himself an inward judge who summons to his tribunal and judges by his own law, the things which surround him, and those which are taught him. He will know for himself the world in the midst of which he lives; he tests by his own experience the statements of his teachers. The latter may no longer rely upon the prestige of their authority; they are obliged to give him proofs and reasons; they must persuade him if they would gain him, and if in his turn he expresses an opinion, it is no longer upon the faith of others; but as the result of an inward ordeal to which he has submitted it.

The rise of the individual above the tribe is coincident with the rise of spiritual humanity out of nature. The individual is becoming a person. An inward energy of consciousness is integrating! Auton-

omy is emerging from authority. Personal selves are forming which are the true entities of a spiritual society. Thus the spiritual evolution of the race supervenes upon the organic evolution. The understanding of spiritual humanity is not advanced by rehearsing the organic laws. Such light as we have must come from a deeper appreciation of the moral consciousness that is forming.

In other words interior spiritual dominion over experience gradually supplants the mechanical control which ruled in the beginning. Spiritual growth means bringing the facts of experience increasingly into the service of a goal of purpose and intelligent effort. The autonomous transcends the automatic and utilizes it for its own spiritual ends. The spirit of freedom and originality replaces the spirit of authority. This is the epic significance of becoming a spiritual person.

The attainment of spiritual personality is a potential goal of every human individual. But it is not a predictable stage of organic evolution. It involves knowledge and effort and heroism. One understands Jesus' urgent appeal for the care of the souls of men in a world where men are ignorant of the issues of life. The multitude carelessly surrender the great human quest after independence and fullness of life, surrender unheroically to be mechanical individuals in a human crowd. The great teacher understood

what is in men and labored to bring to birth the spiritual self potential in every individual.

Thus the evolution of a spiritual person is not the automatic evolution of an organism. Spiritual evolution comes only through thinking, moral loyalty and self-directed effort. It comes through seeking, not merely through the operation of instinctive forces. Laws of heredity and environment do not produce personality, though they condition its production.

Another major fact calling for appreciation of personal depth and originality, is the epochal transition from the life of the senses to the life of reflection. The evolution of spiritual independence lies through this radical psychical metamorphosis.

The contrast between sense and thought may be illustrated in the case of sight. In his instinctive stage the human individual deals with his environing world through the sight of the eyes; in his highest stage of development he deals with his environment through his interpretative powers. An animal or a primitive man reacts according to the image upon his retina; a developed mind acts according to his interpretation of the significance of the visual image. The one reacts to the physical image, the other to the mental image. The behavior of the one is determined by the picture which his eye sees. The conduct of the other is determined by ideas, inferences, meanings.

The mind of the one is expressed wholly or chiefly in a mechanical reaction. The mind of the other is expressed in acts of reflection and comparison dealing with many considerations that do not appear to the eye and which result in purposive acts. What the eye sees and what mind sees are two very different things. One brings sight and the other insight. A good photograph and a good painting of the same scene will differ radically. The difference between them is the difference which thought makes. One is a mechanical copy of reality, the other is an interpretation of reality. "Physical eyesight is not vision." Only of the latter do we say that it is inspired.

Now in all reflective thinking the mind is active and constructive, working over its materials into the ideal forms which its nature requires. All critical knowledge involves a radical reconstruction of the facts as observed by the eye.

Borden P. Bowne [2] has a vivid passage describing the technique of thought in the scientific processes of understanding.

> As cognitive beings we desire to know. But reality as it is given to us in immediate experience is not adapted to the needs of our intelligence, and we proceed to work it over so as to make it amenable to our mental necessities. This working over constitutes what we call theoretical

[2] *Theism,* Introduction.

science. To do it we tacitly assume that the vast collection of things and events fall into fixed classes, are subject to fixed laws, and are bound up into a rational system. We assume further, the essential truthfulness of nature, so that the indications of all clearly determined facts can be trusted. We assume, once more, that nature is not only essentially comprehensible, but that it is comprehensible by us; so that what our nature calls for to make the facts intelligible to us is necessary to the facts themselves. For, after all, our explanation of facts always consists in saying that if we may assume certain facts we can understand the actual facts. Thus back of the real universe of experience we construct an ideal universe of the intellect, and we understand the former through the latter. In this way we reach two entirely different conceptions of things. One is furnished by the senses; the other is reached by thought. The former represents reality as it reports itself; the latter represents reality as made over by the mind.

And this is not all. For soon the ideal universe passes for the real, while the real universe of experience is degraded into a phenomenon or appearance. Nothing is allowed to be what it reports itself. All the senses are flouted. The reports of unsophisticated consciousness are derided. Numberless worlds are invented; a whole family of ethers is generated; and the oddest

> things are said about everything, as if our aim were to give the lie direct to every spontaneous conviction of common sense. The doctrines of astronomy, and the current theories of heat, light, sound, and matter, are examples. All of these things are, without exception, a series of ideal constructions by which we seek to interpret the reality of experience and make it amenable to our intelligence.

Thus an analysis of the thought activities of the knowing self reveals them not as mechanical processes, but as universalizing activities of our own idealizing natures. These ideal constructions of the mind are so immediate, and so unconsciously performed, that the radical nature of the thinking act escapes us. We may be awed by great thoughts, but the marvel of the thinking capacity of personality is commonly overlooked.

This rationalizing, idealizing activity is the nature of all our constructive thinking. The thinker is chiefly engaged, not in describing facts as they appear, but in interpreting them to his deeper understanding. He is imposing upon the facts which his eye sees those ideal demands which express the needs and nature of his mind. These are the tests of truth and of the ultimate nature of reality. Thus only do we attain insight, understanding and truth. Sense tests are transcended in the test of ideas and thoughts.

Science, religion, ethics and all districts of human experience bring the raw materials of life to be shaped and judged and stamped with rational worth by the thinking view of the world. The authority of these things is the authority and validity of the mental ideas which they embody, the authority of the mind.

In all knowledge, the mind's acceptance of itself is the condition of authority and certitude. Thus all scientific knowledge, quite as much as our moral knowledge, rests upon an attitude of faith and trust in ourselves—in our idealizing activities and in their validity for the world of experience. The universality of the ideas of truth and right is accounted for by the fact of a common mental nature in all rational persons.

"Physical eyesight is not vision." Mechanical conformity of conduct is not morality. Descriptive explanation is not insight. Living by copy is less than living by faith. The ideal society is not a society governed by organic laws, but a society self-controlled by its own disciplined inner ideals. Moral education does not so much deal with customs and habits and standards as with the awakening and cultivating of the creative ideals of the mind. Here is a fact that calls for appreciation of personality.

Two landmarks, then, in the making of personality are, first, the rise of the individual above his species and, second, the rise from the sense plane to the

power of reflective thinking. But the attainment which gives personality its preëminence in the scale of being is its capacity to deal with worth, to evaluate life's experiences and thus motivate conduct. The sentiments of sanctity, of reverence, of nobility, of worship arise from our perception of worth. The ethical search of men for the Good Life is founded upon their ability to deal with moral values, to discriminate between good and evil. It is in their search for moral worth that men find God.

Jesus' estimate of humanity is based upon this power of moral persons to discover and test life's true values and thus to build a life of permanent worth. The greatness of humanity is seen in its ability to bring the sense world under the interpretation of the thought world and to bring the material world under the mastery of the spiritual. The greatness of a moral civilization is in its ability to bring all of the values of experience to the test of spiritual worth. Human progress means the gradual taking over of the experiences of life from the dominion of the external, mechanical control and utilizing them for the realization of our inner moral ideals and purposes.

For a person is at the same time an animal obeying organic laws and an original spirit imposing upon himself the laws of an ideal moral world. The distinction of humanity is not in its organic genesis, but in its spiritual potentialities and goals. Experience

is forever asserting that personal life, though unitary, is yet lived upon two levels. Of this dual experience we are certain. The world of the senses and the world of thought are both real. The world of organism and the world of the moral spirit are equally real. The understanding may be baffled by the problem of personality, but it cannot be satisfied with the materialistic denial which falsifies experience and reduces the spiritual data to mechanism or to illusion.

The characteristic significance of human life grows out of a man's dramatic consciousness that the reconciliation of his dual nature is in disciplining and educating the animal instincts, thus bringing the whole experience into harmony with the growing unity of his moral and mental ideals. Jesus had a passion for humanity, for the race struggling toward spiritual realization. He had reverence for personality, for heroic individuals who are founding and building the community of the spirit. This was his estimate of humanity—their power to build a new moral order. All that is of worth, all that is enduring in human effort, has its significance as contributory to the fundamental end of producing a unitary society of spiritual persons. This is the Christian philosophy of life.

This is not the social philosophy which is shaping much of our thinking to-day. The problem of creating an ideal society has long occupied the attention

of social leadership. Economic theories are based upon the solid ground of the organic unity of mankind, their instinctive response to the laws of acquisition and earning a livelihood. Political theories deal with the science of governing men. The problem of good government, of controlling men justly as citizens of a commonwealth, has occupied much of our best thought since the time of Aristotle. Commonly, these sciences overlap and society is conceived as controlled through politico-economic programs. Good government is based upon sound economic and just civic laws.

These practical social sciences are based upon the natural organic unity that binds men together in a society whose behavior is determined by the struggle for existence and control. They deal with society as moved chiefly by motives of organic need and ambition for betterment.

But great prophetic leadership has always envisaged humanity as a society of spiritual persons bound together by the unity of their higher aims as well as their lower. The radical nature of Jesus' leadership is in the fact that he addressed this emerging spiritual humanity. He appealed from the actual natural selves to the potential spiritual selves able to respond to transcendent motives of self-control. Thus Jesus proved himself the consummate psychologist, for his emphasis upon the spiritual motives of men has been

the greatest energizing impulse in bringing the deeper soul of mankind to birth.

To a practical age like ours, engaged in making millionaires and men of power, Jesus' enthusiasm for human values seems a futility. Through generations of inheritance and training we have acquired an economic mind which judges all values by wealth and not by intrinsic worth. Can this psychology be changed? Our estimate of humanity is based upon its economic efficiency. Can this estimate be Christianized? Can men be educated to perceive the infinite worth of all men and to love their neighbors as themselves? Can love of humanity become our supreme working motive?

Society is living with only a part of its life—the natural economic basis. Blessed are those who hunger and thirst after fullness of life, for they shall be filled with a new sense of life's meaning—a transfiguring sense of life's values. It is difficult to find language to set forth convincingly and with sincerity Jesus' transcendent estimate of humanity in which all things become new. But every one of us has the clew, in some fragmentary experience at least, of the larger consciousness and the larger humanity. Jesus' own example is an unfailing challenge to the race.

The society of spiritually developing men and women, bound together by their devotion to the higher aims of life—this is the enduring empire of

God. The hate and war and fear and selfishness and cruelty and greed and injustice that divide and destroy society to-day, have only one remedy. We must gain a new estimate of human worth. It is not the zoölogical estimate of men that will make us love one another, but the spiritual estimate. It is not the economic civilization that will endure nor the well-governed nation. It is the society built upon foundations of ethically vitalized persons. Belief in Jesus' estimate of the spiritual depth and unity of mankind is the salvation of the world.

CHAPTER III

I BELIEVE IN JESUS' ESTIMATE OF THE MORAL CONSCIOUSNESS

THE ethical life of men is their quest for goodness and worth. Its field is the whole field of experience. The genuinely moral man tests all the experiences of life with a view to discovering their moral worth. Moral loyalty means making life's highest values authoritative over the lower as the guiding principle of conduct.

A man's ethical nature is his ability to appreciate and appraise life's nobilities and sanctities. Many natural forces determine behavior. But the ideals of worth which a man imposes upon his own life lift it above the plane of animal behavior to the dignity and significance of motivated conduct.

The technique of the moral act consists in subjecting all experience to the test of value; in arranging these experiences in a hierarchy of values; and in making the higher values the motive of conduct. The moral man proves all things and holds fast to those things which are good.

Of all the high endowments which distinguish mankind the capacity to deal with quality and moral worth is our divinest possession. A man's deepest understanding comes not through his rationalizing consciousness, but through his evaluating consciousness. Our deepest masteries are moral masteries, not scientific control.

The moral history of the race is the story of a faltering, wandering search for life's meaning and values. It is largely a record of childish experimentation, failure, folly and the deceit of false values. Here and there, guided by some noble philosophy of life, an ethnic culture of great beauty and great worth has arisen. But the masses of men have followed the moral quest superficially and listlessly, without vision. The tragic failure of the long search is due to the darkness and ignorance that surrounds the quest. The multitude have wandered without sympathy and without help, guided by no philosophy of life's meaning. They have been like sheep without a shepherd.

Jesus was moved with compassion by this vast human waste and failure. He understood sympathetically what is in men. His genius seized upon this universal passion for worth. He interpreted it and vitalized it as the dynamic law of the Kingdom of God. By his example and his interpretation he exalted the instinct for worth and disclosed it as the

ennobling principle of human guidance. Jesus' ethical teachings are a veritable revelation to all men of the meaning and grandeur of their own moral experience. He teaches that all men may seek and find the way of eternal life if they are faithful to their inner guidance. He laid the foundations of a noble moral philosophy of life.

Here lies the transcendent motive power of the ethics of Jesus. Humanity can be lifted out of this condition of roving vagabondage seeking hidden treasure in a foreign country, to the secure estate of children and heirs of God, living in the Heavenly Father's house. The immortal parable of the Prodigal Son epitomizes the long search for the true values of existence.

The authority of Jesus' teaching lies in his utilization of the secret faiths which haunt men. The immense power of the moral motives as interpreted by him comes from his appeal to the native convictions of the heart. His ethical teachings have authority over men because they are verified in the universal moral consciousness. The story of the Prodigal Son is not a fairy story but a dramatic transcript of human experience. The lure of moral worth is actually operative and imperative over the conduct of life; it does enable a man inwardly to triumph over circumstances; it does bring the consciousness of childhood to God. This transfiguring moral experience actually

lifts life above aimlessness and fills it with invincible purpose and meaning.

It is significant that social theorists of every type like to justify their doctrines by grounding them in the teachings of Jesus. Men have a pathetic faith in him, so profoundly has he impressed himself upon the imagination of the race. This is attested by the vast literature whose central motive is interest in him. Mankind believes that he above all others has the word of eternal life. Even the Great War did not overthrow men's faith in him. They may believe that Christian civilization has failed but they do not believe that Christ has failed. They believe rather that the church has misunderstood and misinterpreted his secret of dealing with life. The superficial, imitative, program-making Christianity of the churches has failed; but Christ still has a potent appeal. Men still believe that a civilization founded upon Him will outlaw war and bring peace and happiness to human life.

The great social experiment of to-day is based upon the philosophy of Jesus. Therefore the presupposition of social science is the understanding of Jesus. "The great task that lies before our generation is not the perfecting of international relations or the establishing of a new or juster social system. It is the understanding of Jesus."

The New Testament vibrates with a tremendous

sense of life, of moral grandeur, of human significance. It is a book of moral reality which compels assent by the revelation it makes to men of their own natures. The vibrant soul of the book is the personality of Jesus. If we can understand him, we have the secret of triumphing over the world.

When we make Jesus' consciousness and conduct the subject of research, certain principles recur with a constancy and definiteness that mark them as fundamental. Like the law of gravitation in physics or the law of evolution in biology these principles underlie and shape Jesus' whole dealing with life. He experimentally discovered the laws of moral gravitation and evolution and put them at the service of mankind as the great secure principles of salvation.

The originality of Jesus is primarily in his grasp of the inwardness and depth of the moral problem. He was fundamentally concerned with the characters and motives of men and society. Jesus, who believed in the inexhaustibleness of the inner resources of men, is clearly the greatest single ethical force in history. Does he not thereby establish his right to be regarded as the great psychologist of the inner life?

Jesus said nothing about "morals." He dealt honestly with the nature of things as he found them, and spoke much of human responsibility for life. He pointed out the superficiality of current ethical ideals

and urged men to go deeper. Men must select rock foundations, not sandy soil. They may not heedlessly enter life by the broad way with the unthinking crowd. The spiritual life grows selectively, not automatically. There are forces in life that destroy; there are paths that lead to death. Over his radical optimism for the race, hovers one shadow, moral neglect. Anyone may attain fullness of life, but there is a portentous truth on the other side of the shield. A man may miss the way by sheer blindness or heedlessness. There is no organic guaranteed way of salvation. Salvation is free, but it is not delivered at your door. Eternal life is attained only by choice and heroic effort. He calls upon every man to come to terms with life through inward mastery. This inwardness of intention is a characteristic mark of Christian morality.

Jesus had a noble estimate of life and he sought to cultivate a like estimate in his followers. Life itself is a great stewardship. Jesus put squarely upon every man the responsibility of achieving character and directing conduct. He taught that permanent and fateful consequences attend the use or the misuse of moral choice. "Whatsoever a man soweth, that shall he also reap." The man who orders his life in fidelity to its true values reaps fullness of life. He who neglects life's values reaps barrenness and destruction. This is a fundamental law.

Jesus' recognition of a man's responsibility for his life lifts all moral effort to the level of distinction. The heroism of his own career grows out of the clear consciousness that life's significant issues are within his control. His thought is never clouded by any sophisticated philosophy of helpless determinism. He is a free man facing moral issues which cannot be escaped. The Christian way of settling moral problems is uncompromising devotion to the enduring values of life.

The story of the temptation in the wilderness graphically sets forth the imperative nature of moral responsibility and the necessity of preserving the soul's integrity. Personality is developed or destroyed according as a man deals faithfully with life's choices. Ignorance is not more of a menace to humanity than neglect of the moral nature. Moral blindness is more terrible than physical blindness. The good man taps unsuspected depths of insight and power. Shallow philosophies of conduct do not deal with the whole human fact. They are blind to the world of spiritual reality. It is this richness of experience which men must cultivate. Jesus' concern lest men should choose the narrow, barren Way of Life, is expressed in the recurring call to save the soul, to bring into action neglected moral experiences, to cultivate the higher insights and loyalties. He urged men to be inwardly alive lest they develop pernicious spiritual anæmia.

Outer goodness which does not proceed from inner goodness is hypocrisy.

The underlying postulate of Jesus' life and teaching is the worth and sacredness of personality. To develop the sense of human worth was the central aim of his teaching. The regulative principle for the production of the good life is the primacy of human values. Right conduct is guided by the perception of the worth of men, the sacredness of personality, the dignity of being a human being. Jesus created a new attitude toward human life.

The universality of Jesus' love of humanity has often been overlooked. As Dr. F. R. Griffin [1] finely says:

> Jesus had an interest in people as such, and in addition to interest he had sympathy. Yet, it was not for any one class, race, type or age. His interest went out as promptly to the poor as to the rich, to the sinful as to the virtuous, to people of other races and other religions as quickly as to people of his own. His interest was not of a sentimental character, having an abundance of fleeting feeling but no substance of continuing obligation and concern. His thought of others was directed toward one end; the discovery, expansion and development of personality. The parable of the talents is a description of life.

[1] "Christian Ethics," Chapter I.

> People receive gifts in differing measure; some receive five talents, some two, some one. Life's first duty is to increase that which has been thus given. When blind people are brought to him, it is his desire to make them more observing; that is, they should use, rather than neglect, the power with which life is endowed. When a sinner is brought before him, he is not to be condemned, but rather to be rescued and restored. And this he sought to accomplish by awakening unused capacities. Wherever he went he expected much of people. He had more ambition for them than they had for themselves. He desired the best in them.

There is an incomparable charm and winsomeness in the fellowship which Jesus manifested toward every human being of whatever station. His reverence for people implies a respect for the dignity and worth of human nature apart from all considerations of education, wealth or position. A man cannot despise another without harming himself, without wronging the human nature possessed by all other men. Because a man is a member of the human race, he has the qualities of humanity and should act as such and be treated as such, no matter whether he be rich or poor, captive or free, nobleman or peasant. He is a man and as such must be treated with respect. A person who does not so treat him forfeits his own

quality of humanity, degrades himself. This is the secret of the graciousness of Jesus. He was a gentleman in all the relationships of life, for he respected the dignity and nobility of every person. Even little children were objects of his reverence for they were potential persons.

Thus Jesus was a lover of humanity and like all lovers he carried an ideal in his heart of the perfected humanity concealed in the actual. As the artist strives to express on canvas or in marble the beauty that lives in his mind, so Jesus wrought with a glowing ideal of personality which he sought to educe and express in the human materials about him. The painter, the sculptor, the architect may well stand aside in awe of this supreme artist of the spirit whose medium is humanity, whose theme is the moral beauty and sacredness of personality, whose impelling motive is the creation of a new human society. His social program was to fill his disciples with a sense of human worth and fire them with love for men, and set them at the task of expressing their ideal in the life of society. Many social theorists to-day have a vision of a new social order. But the originality of Jesus' appreciation of human values is often missed by those who are plying society with programs, organizations and welfare methods. Jesus' secret for transforming society is to teach men to love their neighbors as themselves. The awakening of the attitude of

appreciation and love for humanity is the only salvation.

Jesus regarded human life as a kingdom of men—a coöperative realm for the production of personality. The social principle permeated all his teaching; the ideal of men living together, guided by the principle of honoring and developing the personality of each and all. The individualism of Jesus was conditioned always by a noble socialism. Each is inextricably bound up with the welfare of all. Christian altruism is the expression of good will toward all others based upon the perception of their intrinsic worth and the inescapable mutualism of the common task.

Jesus' approach to social problems was thus dominated by his perception of the human values involved. His replies to his conventional critics always referred them to the ultimate aim of all right conduct—the production or protection of the human sanctities. The laborer, the fallen woman, questions of justice were not handled by abstract principles or codified rules, but by the concrete test of human values. He regarded each man as a unit of intrinsic worth bound up in worthful relations with his fellow men. Each difficult situation must be met by calling men to guard sacredly the right of every other to participate in life's fullness. No man liveth to himself, but is organically bound up with his neighbors. Life is a common enterprise of coöperation for the common

good. It is primarily a biological law of relation and hence a sacred obligation laid upon us all.

Since the field of ethics is the whole field of human life, ethical principles have significant consequences for all social theories such as the science of government and of economics. Men react to given situations not only in terms of organic needs and social compulsions, but in terms of their ethical ideals as well. Social theories should take account not only of economic factors, but also of the ideals of human worth which men impose upon their own actions. They should take account of motives of love and good will which go the second mile and practice self-denial for the sake of others. Persons are ends of life, not merely instruments to accomplish ends. Economic theories must be moralized.

Since human values constitute the supreme worth, the service of human life is the great sacred task. It is this reverence for personality that reveals all exploitation of persons as the deadly sin. "Shall we destroy those for whom Christ died?" No race is alien or "common or unclean." The spell of a great love for humanity lies over the whole New Testament narrative, not as the haze of an abstract sentiment, but as the controlling passion and motive. The gospel appeals to the innate dignity and worth of individuals and demands that men become lovers of their kind.

We regard the use of the body for base ends as prostitution. By what name shall we call the prostitution of other human powers to serve our selfish ends? A man who exploits personality is an enemy of mankind, an enemy of God. Christian Ethics can countenance no social order that is blind to the sacredness of persons. It can endorse no industrialism or capitalism or socialism that puts a market value upon personality or hinders the free development of the spirit. Persons are intrinsic ends of life, not means to our selfish ends. Every person must be treated with reverence. The woman taken in adultery was brought back to self-reverence by this man who treated her as worthy of his respect.

A society devoted to the acquisition of wealth at the expense of the spiritual welfare of human multitudes is a society engaged in prostitution. For human beings are the great fundamental ends of life. A Christian civilization cannot treat persons as pawns of power and wealth. To use men as cannon fodder is blasphemy. War is the apotheosis of moral madness in a Christian society. We are called to cooperation with God in building a civilization in which there is no difference among men in their common humanity. Unity and peace and the sacredness of the whole human brotherhood are postulates of a Kingdom of God built upon human worth.

What, then, is the test of Christian conduct? What

is the infallible criterion of moral action? The answer is clearly formulated in terms of human values. "That is right which promotes human personality and human unity; that is wrong which denies human personality and human unity and which promotes strife and divisions." [2] "At all times and in all places the development of human personality is right, while the neglect or abuse of life's endowment is wrong." "Good conduct is that which tends to develop the highest type of life; bad conduct, that which debases and cripples humanity." [3]

The study of Jesus' life yields another transfiguring fact—his abiding consciousness that the moral universe is not neutral to moral effort, but sympathetic. All life is lived in the realm of a moral God, a Heavenly Father. The religious consciousness of environing purpose and presence gives poignancy and nobility to Jesus' whole interpretation of moral values. All men are children of the Heavenly Father and the world itself is alive with the purposes of goodness, with the forces for promoting the welfare of God's children. God himself is working for a new social order. The dominant ideal which shapes Jesus' thought of God is the worth and sacredness of personality. God is a Heavenly Father, a moral person, and the supreme motive of his children is to become like him. We are to be perfect in human relations

[2] F. R. Griffin. [3] W. G. Everett.

because he is perfect in his kindness and love toward us. When we wrong men we wrong God, when we serve men we serve God. When we treat men as Sons of God we are coöperating with God to create a new worthful world of justice and righteousness and love.

The unity of Jesus' consciousness is so complete that we cannot distinguish between religion and ethics. In his religious view of the world, moral actions are seen in their larger significance and supplied with the larger motive. The sense of the values and resources of human personality are enhanced when they are grounded in God; when we see the goal and meaning of the moral drama. Religion is not so much an addition to the ethical life as it is its completion. Only an artificial analysis can separate them. Together they express the experience of seeing life radiantly whole.

Religion thus supplies the sense of unity and continuity which sometimes escapes us in our dealing with the details of daily life. The constant sense of larger motives gives dramatic significance to the details of duty-doing. The religious man can endure drudgery and defeat if he believes that he is coöperating with a triumphing God.

The majesty and power of the ethical function in the moral evaluation of life can hardly be exaggerated. The evaluating capacity has always been the source

of noble motives and heroic actions. Christianized, it emerges as the deepest source of all the forces that motivate men in their upward climb.

For the ethical life articulates with all human affairs and functions in every field of experience. And in every field the authority of the moral test is supreme. To deny the imperative claim of the moral test is degradation. Life is very complex and holds many coveted values. "The spiritual man is alive to all true values," but all of life's values must be brought to the test of moral worth.

A diagram suggests the varied fields of human interests and their unifying principle.

Mankind is linked together:
- Organically, studied as Biology
- Socially, studied as Sociology
- Quest for wealth, studied as Economics
- Citizens of a community, studied as Political Science
- Seekers after God, studied as Religion
- Appraisers of moral worth, studied as Ethics

All of the other social sciences move in restricted fields, but the field of ethics is the whole realm of human experience. It operates with the ideal of worth, evaluates all things, and seeks to discriminate fictitious and true worth, instrumental and intrinsic values. The moral judgment is thus the supreme criterion for conduct. By its very nature the human

effort to produce personal worth takes precedence over every other human enterprise. It ennobles life and binds men together into their deepest unity. To subordinate the ethical test of conduct to the economic test is to vulgarize and degrade life and defeat spiritual attainment. The moralization of the whole life is the great human task, to produce a spiritual community of good men, exalted by their common quest for the abiding values of the personal world. The moral drama of life is of the highest significance for any civilization. Its spiritual culture is civilization's most worthful possession.

A page from a classroom outline roughly suggests the province of ethics in its relation to economics.

THE RELATION OF ETHICS TO ECONOMICS

Both Ethics and Economics deal with human relations and aim to direct us toward human welfare.

Economics deals with men engaged in the enterprise of making a living and acquiring wealth. It operates with the laws of property, exchange, supply and demand, and the acquisition of possessions.

Ethics deals with men engaged in the enterprise of making human life and attaining worth. It operates with the laws of human values and quality, intrinsic worth, and with the production of personality as a fundamental end of existence.

Economics deals with visible, tangible and measurable wealth, which can be rated and exchanged.

Ethics deals with invisible, intangible and immeasurable wealth, the quality of experience which is its own reward and has no price or exchange value.

In order to produce a world of spiritually stronger men, the selective processes of the moral judgment must be educated to choose the true and not the false values of life. This is the field of moral education.

The science of ethics operates in every field of human conduct. Moral values take precedence of economic values. Economic theory and practice are conditioned by the moral test, since the science of value in any specific field is always subordinate to the science of life's values as a whole. To bring the whole empire of personal motives into an harmonious unity, we must put the moral judgment on the throne. We must view the experiences of life in the scale of their true values.

Jesus founds the abiding Kingdom of God upon the spiritual unity of the search after moral values. The Kingdom of God is a moral kingdom of human relations to which all men are inwardly aware that they owe supreme loyalty. "That they may all be one" was the prayer of Jesus. No man is completely

moral who does not pray and work for the spiritual unity of mankind. There is no race or class or color or creed in Christian ethics. The very test of the ethical spirit is its catholicity. All spiritual pride or caste is immorality. The moral motive for human unity has its profoundest statement in Jesus' characteristic doctrine of the infinite and equal worth of all men. John Cowper Powys [4] calls it "The profoundest of all the great Christian dogmas, that dogma which more than any other we owe directly to Christ. This is the startling doctrine of the immeasurable and equal value of every living soul."

Here is the great dramatic motive at the heart of Jesus' Gospel which gives depth to the ideal of brotherhood and gives it its powerful appeal to the imaginations of men. Men are all spiritual children of God, equal in value in the eyes of the Heavenly Father. No doctrine ever did so much to make men aware of their unity and to awaken brotherly affection. Understood and believed, Jesus' teaching has the power to outlaw war and make men ashamed of selfishness and strife. Humanity is of infinite worth and all men are of equal value! Here is a conception of a profound and stable human unity deeper than all organic and social programs. The realization of this unity is the salvation of the world.

[4] "The Meaning of Culture."

CHAPTER IV

I BELIEVE IN JESUS' GOSPEL OF SPIRITUAL RELIGION

WERE society simply an organic quantity, natural science would be able to write the complete formula of human life. But society is composed of persons, and a person is compounded of spirit and organism. A man is a creature of organic forces, but he is equally a creator in a realm where he is free. How to resolve the paradox is the riddle of the universe. To deny either fact is to break with reality and experience.

A person is a complex of autonomous spirit and automatic forces. As eight-ninths of a floating iceberg lies beneath the surface; so, much of personal existence is submerged in animal realities, organically determined and biologically understood. But a fraction of human experience has impact upon reality where spiritual personality enacts its unique creative functions. Here it is that character is achieved and moralities and religion have their source.

Any adequate theory of society must therefore recognize the profound significance for the race of its inner spiritual development. Those social sciences

which regard the organic approach as the all-inclusive method are inadequate. Our political and economic theories need to take account of the fact that their fields have a broad frontage upon an empire of spirit which is as distinctively human as any biological realm. Any adequate theory of human life must deal with the characteristic facts of human experience as well as with those facts that identify us with the organic species.

A review of the scientific story of spiritual beginnings may help us to understand developed spiritual energy. The driving power in human life is rooted in that ineradicable striving or effort characteristic of all animal existence. It is first manifest in the blind instinctive urge of the baby, in no way distinguishable from the activities of animals. After months of parental brooding and education, this striving is gradually transformed into intelligent effort; self-directing motives; a career of purpose and achievement. The organic strivings are unified and transfigured into an awakening self-consciousness and self-control.

All instinctive effort has the potency of a coming intelligent will; and every great conquering will is but the completion of the unconscious urge of the babe. Here is the dynamic of human society in the womb of its birth. Here is the matrix of spiritual humanity. Here is the crucial problem for education—to cultivate a blind, aimless urge into self-

directing purpose. There is no magnitude of energy in the world like human wills let loose to clash in wayward anarchy and ruin, or to evolve into a willed empire of harmony.

Religion begins in human life long before creeds. Its roots are deeper than consciousness itself. The biological story of the beginnings of religion is a moving and dramatic story. What strong man can reconstruct in imagination his own unconscious, heedless years without deep thoughts of the love that brought him into life? So the race turns back in imagination to find religion was rooted in instinct long before men formed creeds and declared, "I believe in God."

Religion is the universal human attempt to establish helpful relationships with higher powers. The attempt begins with the baby's search for nourishment for his life. It is concentrated upon supplying animal necessities. Only gradually does it become a purposive search for those spiritual values which nourish the higher life of men.

The common denominator of all religions is this universal sense of need and the attempt to establish connections with the higher nature of things. First an automatic, organic law of our animal natures, it later becomes an august act of reverence and worship. The instinctive search precedes the deliberate search for help. The inarticulate cry precedes prayer. Like

all things human, religion is natural before it becomes spiritual.

The story of the first years of the child is the story of animal development, making demands upon life for the satisfaction of natural needs. The babe's undefined world is the help and comfort and care that come when he cries, symbolized to him by the face and presence of mother. If he could have a creed to express this life of dependence it would doubtless be adequately expressed by, "I believe in mother." And if the little wretch should suddenly become sophisticated and declare, "I do not believe in mother" and act according to his creed, he would starve to death.

And then out of this limited animal beginning life grows by gradual stages to personal dimensions. Consciousness with its powers begins to develop out of the organic, automatic basis. Humanity begins to transcend the life of nature. Personality integrates into intelligent, creative force. The life of the spirit arises in the natural world bringing original creative ideals. We find ourselves in possession of a new, transformed world of the mind; members of a spiritual society of persons. Science, philosophy, art, morality become organized forms of creative experience won by effort. Culture and civilization express the nature of the life by which we are environed. The simple animal needs enlarge into complex needs.

But the elemental urge for help and satisfaction never fails.

The baby's search ended in the presence of mother supplying food and bodily comfort. The great spiritual search of mankind is satisfied only by assurance of living contact with the source of life itself. Religion is this universal attempt to satisfy life's deepest needs by establishing relationship with the environing Reality in which men "live and move and have their being." The name which men have given to this spiritual source of help is God. Our ultimate problems and our ultimate needs all lead to Him.

Seen in its largest significance, the baby's instinctive outreaching for nourishment is the first chapter of the religious search. Organic needs first make us seekers after God. But it is the deepening of moral and spiritual insight that lifts the search to the highest level of significance.

Wherever men, savage or half-civilized, are performing religious rites, they are witnesses to this universal search for God. Humanity emerges slowly and painfully and partially out of animalism into the full life of personality. Every race and every age makes the search according to its own limited ideals; according to its own stage of mental and spiritual development.

This gradual emergence of free personality is a fact that baffles the educator. It is a transition as radical

as is the transition from midnight to the light of noonday. I suppose that the massive mind of Plato or Immanuel Kant passed through these emergent stages toward independence. This emergence from blind mechanism to clear insight is like a birth from non-being into being. But the great mass of people never attain mental independence. They are examples of arrested development, premature births into society, mechanisms of intelligence, but with little or no mental insight. Their thinking, their morality, their religion is on a mechanical plane. The light that is within them is twilight. Their beliefs are unverified by themselves, their thinking is as instinctive and mechanical as their language. Their morality and their religion are inherited, imitative, illuminated by no personal vision. Their mental content is the issue of no inner struggle or understanding. The problem of the educator is the awakening of an independent soul in the midst of organic processes. No mechanistic theory of evolution supplies the missing link between the mechanics of mind and the self-possession of independent personality.

Research in this human laboratory where spiritual personality is integrating out of instinctive striving reveals innumerable failures for every spiritually developed individual that survives. Society is composed of a vast number of individuals existing little above the animal plane, spiritual dwarfs, morons, arrested

beginnings of spiritual development. Many an individual's whole vitality is expressed in the satisfaction of organic needs. The human waste is frightful to the man who sees spiritual fulfillment as the goal of humanity.

The evolution of personality is described by two parallel processes, the external organic development and the interior psychic development. The potential depth of consciousness is beyond fathoming. It has a creative aspect that is always revealing new, independent attainment. Great genius, works of art, the perception of moral values reveal creative ideals of mind. Underlying the levels of our more superficial experiences there are deeper levels of appreciation which do not function automatically and organically. They function only through purposive effort.

Those mental energies which unfold almost automatically and can be developed organically, commonly occupy the exclusive attention of the educators. The deeper energies of mind, the creative acts, moral evaluation and spiritual religion, are too commonly neglected or regarded as incidental. They must be inwardly inspired and cannot be organically induced. Consequently great masses of men live the life of spiritual morons unaware that there are deeper personal energies for the seeking. This is the banality and folly of a superficial civilization satisfied with practical achievements and external possessions. The

culture of the creative spirit is neglected. It is just here that prophetic leadership is always urging the unseen spiritual levels of personality as reality and power in human affairs.

It was this moral and spiritual poverty of mankind that disturbed Jesus, calling for his sympathy and solicitude. The "divine psychologist" urged fullness and depth of psychic life as the remedy for human ills. The salvation of humanity lies in the arousement of men's deeper capacities for dealing with life. Jesus appealed to inward control, to the souls of men. Vital religion is the utilizing of levels of experience too commonly neglected and barren, but needing only cultivation to bring forth rich fruitage. When a man tires of living on his superficial satisfactions and hungers after deeper values, he has only to go deeper into life to find secret capacities for experience. This, according to Jesus, is the highest wisdom. In the language of Evelyn Underhill: "Men are fitted for active correspondence with a wider, richer world, a more real order than that in which we suppose ourselves to dwell; and this correspondence is a necessity, if we are to be sound and happy members of society, using all our powers to the full."

In the profounder experiences of religion, men have a strong sense of certainty that they are dealing with reality. The inward verification is not less convincing than are the tested results of the scientific

experimenter. This inwardly certified "assurance" has two unique characteristics: the God-consciousness and heightened powers of moral understanding and will. Both of these forms of energy—the God-awareness and the renewal of one's vital energies at inner sources are genuine marks of living religion.

The God-consciousness may be analyzed into three stages of development. It is, first, the experience of relationship with the environing universe. It is, second, the experience of mutual exchange with the universe, an experience of vital communion. It is, third, the experience of incessantly renewed vitality for daily living drawn from the universe. The experience of seeking and finding the coöperant God is the typical form of the religious consciousness. Beneath all warring theological interpretations of the fact, this experimental element abides to justify belief in God. There is no power in society so massive as the spiritual energy potential in people. In ethical religion we are at the very springs of character and conduct in an experience so convincing, so enriching, so vitalizing that it must be rated as the master motive and energy of the race. It is these vast untapped reservoirs of human energy which constitute the subject-matter of Jesus' gospel. "Religion is the science and art of the inward life of men."

Nothing is more characteristic of spiritual religion than its power to lift daily life up to new levels. It

puts fresh meanings, joy, hope, vision, even exultation, into life and work, where drudgery and despair had been before. In every great age ethical religion has demonstrated its power to supply a vision of life's meaning which can keep the race singing for the very joy of life. The race needs this ennobling, exalting experience more than it needs anything else. Everywhere that the economic reformer goes, spiritual religion must go. A reconstructed economic order will not make all things new, unless this transfiguring power of inner vision and appreciation is kindled in the hearts of the people. Without vision the people perish in the midst of plenty and prosperity.

One aspect of this transfiguring power of the religious consciousness is the well-nigh universal witness in spiritual religion to the unique cleansing and clarifying function of prayer. It is the cleansing that comes from facing life from above and not from below, and accepting it sincerely in terms of its sanctities and nobilities. All high experience knows something of this exalting and humbling consciousness in which common experiences are transfigured by an encompassing and unifying spiritual meaning. "Cleanse me and I shall be clean" is the prayer of one who has known this power of sincere religious trust in life's hidden springs. It is an elemental purging of the moral vision and the moral will that results from perceiving the supremacy and security of

the spiritual values. It is such a sense of cleansing and purity as comes to men in the early morning hour before the cares of the day cloud the spiritual vision. It brings the consciousness of inward integrity and of harmony with the world which is the condition of our best selves. Like the athlete with his sense of being utterly fit for the struggle and already conquering, this religious cleansing fits a man for the moral task by the inward consciousness of moral rectitude.

Characteristic, too, is the religious experience of radical transformation of nature, or rebirth. In a typical conversion a man is conscious of a changed nature. "All things become new." The things he once loved he now hates; the things he once hated he now loves. Many a man who loved the vile life has found that the cleansing power of religion has so transfigured his nature that he hates the old tastes and loves the things that are pure. Old lusts and evil desires are expelled by the power of a new affection. Religion gives a man "a new heart" in place of the old heart. It lifts a man out of the power of the old and gives him new loves, new desires, new motives. It is a veritable birth into a world of new realities and new ideals.

Beyond this elemental cleansing fact, the developed religious consciousness brings the thrill of augmented power in all dealing with life. Religion is first a new vision, and then it is new energy. It is both a sense

of the integration of one's own powers and a new sense of personal unity with cosmic forces of life. In the language of the Psalmist, it is the discovery of new hidden springs. In the language of Jesus the religious man finds water to drink and bread to eat which sustain his strength and develop his spiritual energy to overcome the world. They that wait upon God renew their strength.

The mysterious function of religion is suggested by a striking Hebrew proverb. "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" A man is a spirit with a margin of independent power which he can develop and discipline and thus add to his mastery of life. He can encounter experiences which crush or defeat the common man, and be invincible. With this power of inner mastery he can go out to a common career and make it sublime; he can wrest victory out of defeat; he can achieve character and success out of discouragement and failure. All great religion recognizes dimly at least this element of independent control in a man, this individual capacity to accomplish the miraculous. Religion is concerned with discovering and building up these inner spiritual centers in men and expressing them in the life of society. For religion is primarily a matter of the interior life of men, a matter of the soul, Jesus called it. The greatest thing religious education can do for society is to cultivate this inner

life of individuals, teaching them to establish vital contacts with life's sources.

A great problem of social leadership is to teach men how to live successfully, buoyantly, triumphantly. It is not merely economic prosperity that is needed, but the ability to meet the common experiences of life with a triumphant, happy spirit; to keep above sordidness and discouragement and find the relations with life which make it a beautiful, challenging adventure. It is a great and holy art to keep life on a high moral plane when one must deal daily with sordid situations and with people in whom nobility seems dead. It can only be done by those who have access to life's deep sources.

Finally, living religion means a growing God-consciousness and a sense of cosmic coöperation. The awakened soul and God are the two great realities of religion. Religion is the drama of life enacted between the human spirit and the infinite Spirit of the universe. In the simplified language of the New Testament religion is the drama of a child of God in relation to the Heavenly Father in a Kingdom made up of God's dear children.

The thrill of spiritual religion is not merely a subjective emotion; it is the experience of doing something—of laying hold of some mighty energy. It is the thrill of a new and vital relationship to life—the discovery that the world of our spiritual environment

is alive with the God who loves us and that we in our secret being can hold dialogue with Him.

The mystery of human life has often been likened to the mystery of the sea. One cannot describe the finite spirit in its relationship to the infinite Spirit better than under the ancient imagery of a tidal river flowing into the sea, feeling the life of the great ocean, and yet retaining the individuality of a river. The ocean is the ultimate source of the river, and the river is always flowing into the ocean.

If we translate the mystery of the tide into the mystery of human need and divine salvation; then religion becomes an experience of the environing God in whom men live and move and have their being. "They that wait upon Jehovah renew their strength." There is no better definition of prayer than this—discovering God as environing presence and power in life. Religion is letting the tides of God buoy us up and lift the burdens that rest too heavily upon us. Worry, trouble, sorrow, sin, failure of every sort—these are the things that defeat humanity. Life becomes sordid and secular if men trust to their own unaided lifting power. The goal of a godless life is cynicism or despair. But when men learn to pray effectually, the peace of God that passeth understanding comes flooding into their lives like a tide of the ocean: lifting, companioning, ennobling work, making all life sacred and blessed. That is a genuine ex-

perience—the religious experience of mastery of life through relationship with God.

The production of a deep spiritual culture is the greatest service of a liberal education to the life of society. For no other experience, like the experience of ethical religion, brings personality to its highest degree of efficiency through the new energizing and new integrating of all one's powers. But how shall we cultivate the religious consciousness? Can religion be taught by scientific methods and biologically developed? Is religion essentially a social affair, or is it an individual affair?

These are questions of greatest concern to spiritual leadership. But it is clear that the art of the interior life of a man transcends the law of organism. A "scientific religion" is a contradiction of terms, for the dynamic core of religion is the innermost consciousness where a man deals secretly with his moral ideals and his private faiths. Religion is an aroused solitary consciousness before it functions as social power. The mystery of moral religion is the mystery of inner freedom, of spiritual reality and of moral worth.

William James defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine." Professor Whitehead traces religion to "the awful

ultimate fact, which is the human being, consciously alone with itself, for its own sake. Religion is what the individual does with his own solitariness." Professor Pratt comments that

> while from one point of view it is unquestionable that the content of religion is a social matter, if religion is to live it must be not only accepted but realized and reborn in the hearts and lives of the individual members of each new generation. It is not only men but religion also that must be born again; and born again it is with each person who takes up a serious and reverent attitude toward destiny.

Our understanding to-day is grappling with the problem of personality and society. Since the days of the ancient Greek philosophers the problems of thought have been concerned with the paradox of identity and change, of rest and motion, of freedom and necessity, of the universal and the individual. How can they coexist in a unitary world? We have inherited these problems, with all their puzzles, in the paradox of personality. A man is organically a child of his race, bound by ties of necessity; he is spiritually a child of the invisible world, with an amazing capacity for freedom. And yet personality is a unity. Whatever the solution is, it must be achieved by the scientists and the prophets of the spirit working together. We may not repeat the old

dogmatism, saying that a man is either a creature of necessity or he is free. The paradox of personality is that freedom and necessity are both equally facts. A man is partly determined and partly self-determined. The scientists have followed the clew of organic life in dealing with the human world, with a distinguished record of discovery and invention and human betterment, to their credit. Ministry to the needs of the natural man has advanced at an incredible rate.

But the understanding of spiritual personality has lagged behind. Sometimes men have been overawed and dismayed by the triumphs of science, and have become skeptical of spiritual freedom. They have declared that the scientist holds the only clew and men are creatures of necessity, while freedom is protective coloring. They have discredited spiritual experience and denied the reality of spiritual facts. Meanwhile a multitude of men with profound experience of reality, in every age and in every land, are testifying with the conviction of a Galileo, "But the world of the free spirit does move!" Spiritual experience gives us an authentic account of reality. Freedom is a man's surest and most worthful possession!

Students of nature and students of spirit must work together at the common task of human ministry. But the burden to-day rests heavily upon the scholarship that is making research in the realm of the spirit. Spiritual scholarship must be deepened that it may

overtake the scientists and share the honors that they have so richly won. But it should not be that pseudo-scholarship that stages debates between fundamentalism and modernism. It should not be the illiteracy that denies the rights of science and throws inkstands at the devil of evolution. Neither can it be the scientific dogmatism of mechanistic determinism. Spiritual scholarship must be the experimental scholarship that makes laboratory research in the deep places of human experience; which verifies its conclusions not in theology but in life. Religion is not called upon to quarrel with science, but to produce a dynamic quality of living as real as radium and infinitely more wonderful and worthful. Natural science and ethical religion are coworkers in understanding personality and its powers. Scholarship is concerned not with developing an ultimate biological species of anthropoids, but with producing men and humanity. The scholar's goal is concerned not with perfected organisms, but with a society of free personalities. We are not simply breeding a superior race, but creating a spiritual civilization.

A race that can even dream such a task as this has the evidence in its own heart that humanity is a child of God.

CHAPTER V

I BELIEVE THAT A LIBERAL EDUCATION SHOULD PRODUCE SPIRITUALLY VITALIZED PERSONS

If the main business of life is the acquisition of personal worth, it would seem that the main business of education is to furnish youth with an elemental philosophy of life's true values together with some practical discipline in appreciation of the higher human values.

Too commonly the moral implications of the educational process have been misunderstood. To be sure the function of education is not to produce "morals," but the educational process itself must stand the moral test. The function of the moral nature is to keep spiritual values and personal worth uppermost as the measure of life. Moralized education simply means that systems and methods of education must be controlled by the motive to produce the highest personal values. The central aim of a liberal education of youth should be the production of spiritually vitalized persons.

Edward Dean Martin [1] points out that the aim of education should be "a spiritual revaluation of human life." Education is more than information, or skill,

[1] "The Meaning of a Liberal Education," Chapter II.

or propaganda, or training for efficiency in the art of making a living. It is not to be regarded as a means to some utilitarian end. Vocational training is not education, except by courtesy. Education is not for anything. It is a venture in spiritual freedom. It is the culture of our spiritual capacities, the acquiring of spiritual riches.

> The ancients thought of education as the attainment of virtues, wisdom, courage, temperance, justice. It is the pursuit of that knowledge which gives self-mastery. It is an interest which is never exhausted, but grows always broader and richer. It consists not in learning tricks but in developing ourselves. It is a victory won in some secret chamber of the mind which gradually transforms the whole personality and reveals itself as an indefinable quality in every word and act. It is a spiritual awakening; and if the awakening does not come, a person is not being educated however much he knows. I think it is the inability to win this psychological victory, or the disinclination to make the effort necessary to it, that accounts for the fact that some people cannot be educated. Though the change in the quality of the personality is indefinable, it is a very concrete fact in human life.[2]

Scientific knowledge of natural processes is not the full goal of a liberal education. An education which

[2] *The Meaning of a Liberal Education.*

drills pupils in the practical and economic values while withholding all knowledge of the higher appreciations of life is a demoralizing force in society, tending toward immorality. A liberal education is one that liberates our full capacities to deal with reality. A liberal child-education must develop the child's evaluating or moral sense and not dull it. It should teach pupils to discriminate values and reverence the higher worth. The peril of our civilization is "Our Economic Morality" which has overspread society. It is a philosophy which teaches that property values outrank personal values. It is materialism in the attractive clothes of custom. And no materialism can claim to be a spiritual philosophy, even though it be clothed in bewitching garments. Sensitiveness to human values is the condition of a stable human society. Legitimate education must quicken this sensitiveness.

But the mechanistic and quantitative ideals which pervade much educational theory to-day, destroy moral appreciation by regarding a man exclusively as an animal organism. Educators urge "scientific" methods of education on the basis of the biological facts, disregarding personal characteristics. This is the defeat of liberal education. A naturalistic philosophy controlled by such thinking, tacitly denies the reality of the spiritual energies and ideals.

The matter of supreme concern to education is the

teacher's philosophy of life. To furnish the pupil with some elemental philosophy for directing life should be the central aim of education. Dr. Joseph A. Leighton [3] has discussed this matter fruitfully and convincingly.

> The matter of most concern to man the thinker is his philosophy of life, his doctrine or belief in regard to his right relations to his fellows and to nature. Education that does not start the youth on the way to a constructive philosophy of life is a ghastly failure. And I fear it must be admitted that, to an alarming extent, present-day education fails to do this. The explanation of this failure is not far to seek. When civilization was under church control, whatever education there was, was under religious direction. A specific faith which involved a philosophy of conduct and life was inculcated. But today the separation of church and state means too often that no philosophy of life except that of the street, the market place, and the amusement place is offered. Religious freedom, with our sectarianism, means freedom from all positive religion and all constructive philosophy. A philosophy of life is a reflective creed, a program of conduct. It is not just a theory coolly entertained, but a belief held to be good for practice. In the absence of a sound philosophy of life, the

[3] *Individuality and Education,* Chapter VIII.

individual will be guided either by habit or impulse or an eye on the egoistic advantage. He will act in a certain way, either because he has been accustomed so to do, or from an overmastering appetite, or in order to get the approval or advantage of his fellows. No thinking person, that is no normal human being, can dispense with a philosophy of life. It is of the utmost importance to the individual and to society. . . .

It is not the province of the school to teach any form of dogmatic theology. It is its province to develop in the pupil an insight into, and faith in, the higher values of self-control and self-direction over random indulgence of appetite and impulse; the higher value of the spirit of coöperation, service, and fellowship over self-seeking. All these higher values have their source in reverence for the spirit in man. Therefore materialism is a harmful philosophy. If a man be nothing but a chance assemblance of physical atoms, if his feelings, his thoughts, his aspirations are naught but by-products of blind chemical forces, then he is, of all beings, most miserable and most anomalous; for his noblest impulses and loveliest aspirations and visions are but mockeries.

This much of a spiritual philosophy is implied in an ethical and social philosophy of life, that the spiritual in man is not the product of mere matter, but is the offspring of a Higher Reality. And is not just this what is meant, in spiritual

religion, by God? Belief in God is belief in the supremacy of the spiritual values in human life. . . .

If the spirit in man is not supreme, if it be a mere bubble thrown off by the body, conscience, responsibility, duty, freedom, truth, beauty are delusions. No one can be a true teacher who does not, by all his words and acts, teach the supremacy of the mind and spirit. How can he do this if he has no faith in the power and supremacy of the spirit? To have this faith in the supremacy of the spiritual values is to have the essence of religion, no matter in what symbols it be clothed. It is a philosophy, when it is recognized that the very undying urge of man for perfection, all his strivings for culture, all his creative works in science, art, letters, philosophy, social organization, all his efforts to communicate these things, "to carry the torch and tip with flame the outstretched unlit torches of the young," alone give meaning to human life; that these aims alone confer value on any civilization, on any state or community. The whole history of human cultures, the entire activity of education and of all the arts are inexplicable on any other hypothesis than that the mind or spirit is supreme in man and in the universe.

The teacher needs this vision to strengthen him in his hours of weakness, for when he is strong he is unconsciously living by it. He needs it to guide him in his hours of perplexity, for

when he is not in doubt he is being guided by it.

An idealistic philosophy of life, which, when passionately held, is a religion, is indispensable to the teacher. Without it he cannot reverence or enkindle the spirits of his pupils. If the young do not get it, if they go out from the schools without that self-reverence and self-control, without that faith in the possibilities of humanity and that dedication to the social good which springs from reverence for other persons, all else that they have learned will be of little use, may even be harmful in themselves and to society.

A philosophy of life is the first need of our educational leaders. And the next radical need of educational method is to perceive that the aim of education is to produce spiritually vitalized persons. Education should be directed primarily not to the training of a group but to the production of socialized individuals with developed personal capacities. Human education, unlike animal training, aims not so much at utilizing organic controls, but at awakening spiritual ideals and inner self-control.

Our educational philosophies reveal great faith in crowd psychology and in mass methods, in social habits and mechanical reactions. But few educational systems build confidently upon the original power of the individual to transcend machine-made patterns.

Too often pupils are trained to believe in their methods, but not in themselves. We trust the mechanisms of habit and those methodologies in which the crowd work together, but the disciplining of the independent inner ideals of the individual by which he achieves originality and freedom—this finds little place in a "scientific system of education." To pass through such a system of education means the standardization of the pupil. And standardization means sterilization.

There is one comprehensive remedy that should be applied to the evil that is fastened upon our American educational ideals and methods. We must cease to regard persons as mere organisms. We must learn to deal with those characteristics which make human beings human. We must teach pupils to reverence personality for its worth, and to respect human values wherever we find them. We must awaken self-reverence and self-possession. For the true unit of educational thinking is a person, and the true aim of all education is to kindle the passion for personal values and to awaken sacrificial devotion to human worth. We need to abandon standardization and quantity production and seek to inspire individuality in the child. The revaluation of the individual as the real unit of society would disqualify much of our familiar pedagogical organization, regimentation and class method in the schools. A revaluation of personality

would work a revolution in our methods of teaching. Dr. Leighton [3] has stated this principle admirably:

> The fundamental aim of education is the unfolding or growth of personality, through the individual's assimilation of, and active response to, the *social heritage* which is presented to him by the whole cultural system of his time and place.
>
> There are no substitutes for self-reverence, self-knowledge, self-control. The central and governing aim of education is to help the student to become a free and full self-determining person, to learn to respect himself and others, to have imagination, sympathy, and active regard for others, to love truth and justice and to concern himself with the progress of the human qualities in others as well as in himself. How can the teacher stimulate the pupil in these directions if the teacher does not possess these qualities? He must have reverence and regard for personality. How can he have these attitudes if he has no belief in the moral and spiritual nature of man? No one is fitted to be a teacher who regards man as merely a cunning and mischievous contraption of matter, a box of mechanical contrivances.
>
> Perhaps the most influential philosophy abroad today is that one which, beginning by regarding man as nothing more than a beast, ends by regarding him as nothing but a chance

[3] *Individuality and Education,* Appendix.

and transient assemblage of centers of physical energy. I refer, of course to mechanistic behaviorism and kindred materialistic philosophies of man. I have no quarrel with mechanistic behaviorism as a method of enquiry in the natural sciences. But when it parades as the only "scientific" philosophy, its naïve and arrogant dogmatism is equalled only by its danger as a social philosophy. How can we expect to awaken self-reverence, self-control, fidelity, patience, sympathy in the spirit of the young, if we ourselves have no belief in these qualities? And we are not logically entitled to have any belief in them, if man be nothing but a machine. An ethical creed, a spiritual philosophy of life, a reverence for personality, a faith in the power of mind, in the right of the good life to supremacy, are indispensable to the teacher. We educators, who are to "carry the torch and tip with flame the outstretched unlit torches of the young," will either quench the flame or produce a conflagration that will consume the torch bearers, unless we have faith in the potential dignity and nobility and the power of free creative activity of the human soul. What sympathy, what patience, what fidelity and persistence, what self-effacing reverence and regard can we have for the souls of the young, if we regard these souls as nothing but meaningless and ineffective effervescences which are by-products of purely physical process?

In another passage Dr. Leighton states clearly the case against the mechanistic psychologies.

> If humanity be nothing but a collection of mindless machines, it is nonsense to talk of ideals, values, goods, responsibilities, or any other moral or mental qualities.
>
> Mechanistic behaviorism is false to the facts. We know, by introspection, that conscious desires, images, ideas, purposes, values, and even ideal altruistic and impersonal ends, are determiners of human conduct. We know, by reflection upon our own immediate experiences, that deliberation and choice play a part in determining our action. In brief, the exercise of voluntary choice and decision is as well attested a fact as any other in the entire gamut of human experience. When we look around and behind us, we cannot help recognizing that what we call civilization and culture are the expressions of a creative or organizing power in mind. The history of man and his present status, as a being who incessantly establishes, serves, destroys, and re-establishes cultures—the manual arts and sciences, literature and the fine arts, manners, morals, religions—are inexplicable on any other hypothesis than that of an organizing or creative power we call *mind* or *spirit*. The only psychology whose researches and results will be of value to education is one which never forgets the principle that the proper nature and vocation

> of man is to be a self-active, self-determining mind or spirit; a being who realizes himself through the cooperative activities of human culture, who shapes and reshapes, by the creative organizing and freely serving power which is mind, the forms and processes of human civilization.

Still another fallacy of educational method is its slight emphasis upon the production of the cultural appreciations which mark the genuinely educated man. Education no longer centers in the "Three Rs," but it still exalts the scientific and the practical. Such a conception of education falsifies the dimensions of the mind. "Cultivation of the mind" is still limited for many educators, to a narrow conception of the mental powers. We take pride in poets, musicians, and artists, but we regard their gifts as luxuries, unless they yield an income. The worth of any mental culture which goes beyond a scientific training, is rated very low indeed. I recall an instance where it was proposed to rate the value of curriculum studies "by their effect upon earning capacity ten years after graduation." Art studies were retained only because one graduate was earning a good salary by his skill in mechanical drawing. A like failure to comprehend the enrichment of life through the development of its cultural appreciations very often dominates educational systems. "Scientific training" and technical

schools hold the center of the stage for the imaginations of youth, for they open the way to a profitable job.

The modern temper is expressed in the confident demand for a "scientific system of education." Such a system too commonly assumes that "knowledge" and "explanation" are the chief functions of the mental life. "Mental tests" too commonly assume that the accumulation of "facts," scientific explanation, mathematical measurement are the transcendent aims of education. "The pedant's point of view is the strictly explanatory one," says Powys. Whereas the cultivation of the imaginative powers, of the contemplative and reflective powers, and of the appreciative attitudes of a richly cultured mind and the capacity to enjoy, are rated as strictly "elective" or non-essentials. A cultural education is disdained by too many of our mechanistic educators controlled by ideals of efficiency and the practical. This attitude contributes largely to the vulgarization of our civilization.

Dr. Samuel McChord Crothers [4] discusses discriminatingly this fallacy of underrating our mental riches and deprecates the neglect of reflective thinking.

> There are two ways of using the mind. One way is to treat it as an instrument of precision.

[4] Essay on "The Way of Wisdom."

It is a marvellous instrument and can be brought to a high degree of perfection. It can analyze, coordinate, concentrate. It can create new combinations and bring to pass new conditions. Its powers can be described in terms borrowed from mechanics. The mind is a tool. It can be tempered, sharpened, adjusted to its various uses. Intelligence can be subjected to quantitative tests. It can be rated according to its definite accomplishment.

But is this all that the mind can do? or rather is it all that the mind *is?* When it is not planning, analyzing, condemning, approving, is it lying altogether idle? Or has it another function —that of perceiving realities which it does not create, and reflecting beauty and truth that it may not care to analyze or explain?

It has been an ancient belief that the mind is more than an instrument of precision. It has a mirror-like power to reflect the vast realities that are about us. While it cannot define the mighty whole, it can feel it. . . .

There are certain judgments which are not the result of accurate analysis of the several parts, but of the quiet contemplation of the whole. You stand on the rim of the Grand Canyon of the Colorado and, looking down, are awestruck. You have no words to express the wonder that is in your mind. But *is* it wonderful? May not your feeling be exaggerated? You cannot argue the question. You open your eyes and the feel-

ing comes. You are in the presence of a great reality and you yield yourself to its influence.

The great affirmations of religion are of this nature. They rest upon human experience. There is something which men have actually found in the universe which has kindled love, hope, worship. The great psalm in praise of meditation gives us the experience that has been repeated in many generations. It is as natural as the growth of a tree planted near the watercourses! The tree sends its roots into the soil and finds there that which answers to its need. There is something in its nature that responds to the mysterious world to which it belongs. So it is, says the Hebrew poet, with the man who meditates on the divine law. Like the tree, he groweth, and bringeth forth his fruit in his season.

The practice of meditation, which once seemed natural, has suffered in modern times from two causes. The first and most obvious cause is the increased speed of modern life, which is supposed by its willing victims to leave no room for quiet contemplation. Personally, I am sceptical of the claim that people in general are more driven by their necessary work than were their forefathers. Most of us are like Chaucer's man of law who "seemed busier than he was." Moreover, we exaggerate the amount of time that it takes to refresh our minds with a wider view. "I will lift up mine eyes unto the hills." If the hills are there and you have the

habit of lifting up your eyes now and then, you will be surprised at the satisfaction that you receive. Your work will not suffer from these soul-satisfying glimpses. If you are trudging along a road, your pace is not slackened because your eyes are open to the beauty of the landscape. Indeed, you jog on the footpath way all the better for having something pleasant to think about.

Our pride in our pressing engagements receives a jolt when we read the *Meditations* of Marcus Aurelius. His days in his camp on the Danube were devoted to solving the Balkan question and resisting the attacks upon the imperial frontier. He had little leisure in the evening, but he used it to recruit his spiritual powers for the coming day. "Impatience with anything means that you forget." So he made it a point every evening to remember the great purposes which gave unity and meaning to his life. He reserved some time in which he could commune with himself.

The second and more important reason for the neglect of meditation is its connection in our minds with morbid states of feeling. The word "introspection" has acquired a bad name. The "introvert" is often in danger of losing his balance and falling into a bog of self-pity. Mysticism is a word which is often used to describe what is really a pathological condition.

But why should meditation be identified with

such abuses? Its real purpose is to clear the air. It is like opening the windows of the mind!

Throwing open the windows of the mind is very happy imagery to describe the processes of education —the breathing of the exhilarating atmosphere of reality and truth. Happier still is the imagery of windows as the interpretative medium through which the light of truth shines into the mind. Irresistibly one recalls the transfiguring radiance of light shining through cathedral windows. Education is the opening of new windows into dark minds, the cleansing of the old drab and soiled windows into dimly lighted minds. Shall it be the task of education simply to open windows through which the white light of science can reveal the "facts" of life and their explanation, or shall it be to admit the light also through the meaning of jeweled cathedral windows? Do we understand life best when seen through the microscope and telescope or when it shines through transfiguring windows which resolve white light into its constituent colors? Who is the truly educated man? Let him who has seen and felt the glory of light falling through the transfiguring windows of Chartres give answer to this educational problem.

The scientist and the artist are equally revealers of the nature of reality. The liberal educator must bring to his task both the technique of scientific method and

the vision of ethical religion. The goal of a liberal education is to introduce the student to life's inspiring meanings as well as to equip him with life's efficient methods.

CHAPTER VI

PHILOSOPHIES OF DENIAL

THE most significant questions a man ever asks are those which concern the nature and meaning and worth of life as a whole. What men believe about these things opens or shuts the door of fullness of life. What a race believes about these fundamental concerns determines the character of its culture, its permanence, its destiny. These beliefs inevitably find expression in the prevailing philosophies of the age and create a mental atmosphere which envelops and influences all who breathe it. Thus the mentality and culture of a people are matters of supreme importance.

Generally the racial mentality has been shaped through centuries of inherited beliefs and customs. But when some great new influence is injected into the life of society which affects its manner of life and thought profoundly, a new mentality or culture begins to form with its own peculiar emphasis and viewpoint. In our Western civilization this is what has happened with the development of natural science. A new culture is growing up about the scientific way of regard-

ing the world, bringing new mental methods, new sentiments, new ways of regarding human life.

The crucial struggles of any civilization are the struggles of its warring philosophies. Thoughts, ideals, beliefs precede human events and determine them. Who can doubt that the World War was determined by specious philosophies of life? Who can doubt that a dominant belief in the nobility and worth of humanity would have averted that catastrophe of the ages and made it unthinkable and hence impossible?

We are in the midst of one of these epochal thought-struggles to-day. The critical problem of our Western civilization is the contest now going on in the whole thought-field regarding the nature of the human factor. What is the true nature and worth and significance of humanity? The problem is not new, but it was never before so definitely formulated. The progress of natural science, both in its technique and its practical accomplishment, is the chief factor in precipitating the thought problem in its acute stage. We are preëminently a scientific age and our culture is permeated with the ideals of scientific thinking. The presuppositions of science have inevitably become the presuppositions of everyday life. What are the consequences of these ideals and presuppositions for that most fateful of all problems—the meaning, nature and worth of human life as a whole?

What shall we believe about the human factor? Shall we treat personality and human society as aspects of the natural world and nothing more? Is there nothing original or new or free or causal in the experiences of the human mind? A great number of thought leaders are advocating the philosophy of naturalism or scientific monism, the doctrine that the human factor is as deterministically mechanistic throughout as is the natural world. This is the denial of idealism in the interests of a thoroughgoing materialism. At best it leads to a superficial and inadequate doctrine of humanism.

A survey of the genesis of the mechanistic method of regarding reality is illuminating. There have been three somewhat distinct stages in the development.

First stage. Scientific understanding began to replace pre-scientific mythology and magic with the application of the method of hypothesis and experimentation. This is the essence of scientific method. The first field of study was the physical world. The primitive sciences were physics and chemistry. Here the controlling hypothesis was that all things constitute a unity and continuity of orderly causal connection. To discover the facts and their causal laws has been the aim of all scientific research. In this long and patient experimental task a constant development of technique has taken place and the guiding hypothesis has been constantly corrected and enlarged to fit

the new facts. The outcome of the experimentation of the earlier sciences was an ideal of reality as a system of mechanical connections. The world came to be regarded as a mechanism of automatically working causes and effects. The guiding hypothesis became that of a perfect machine working with invariable accuracy, whose laws can be discovered and mathematically measured and verified. Thus was achieved the mechanical hypothesis of "the nature of things" which underlies natural science and which has produced such prodigious results in all fields of science.

Second stage. The next advance of scientific method led into the field of living matter, plants and animals. Biological research operates with the ready-made hypothesis of mechanism. The biological sciences are based upon the ideal of organism, but the organism works automatically.

Among biologists themselves there is much questioning of the sufficiency of the mechanical hypothesis to account for all the facts of life. There are two schools of biologists; one controlled by the formula of deterministic mechanism, the other by the facts of observation and experiment. Some biologists are in protest against the unqualified acceptance of the mechanistic hypothesis in biology on the ground that hypotheses which fit the inorganic world do not fit the new facts of living matter. They call for a modi-

fied method that shall take into account the new and changed facts.

Third stage. The application of scientific method to the field of human life may be regarded as an extension of biological science. But the radically changed character of the human facts and the consequences of applying the mechanical ideal are such that human life constitutes a distinct stage with a new set of problems. The significant fact is that there is a pronounced insistence to-day upon the necessity of carrying the mechanical hypothesis through the whole field of conscious life. Mind, consciousness, experience must yield to the mechanistic hypothesis on pain of being regarded as unreal and illusory. The consistent biologist of the mechanistic type sees all human facts as obscure aspects of the machine which constitutes the whole of life. It is at this stage that the consequences of scientific method have become acute for human affairs. It seems like a travesty of the facts in the interests of an hypothesis, rather than an explanation of the facts. An hypothesis once formulated to explain and illuminate the facts in a given field is permitted to tyrannize over experience and distort the facts in another field.

The consequences of the mechanistic hypothesis for human life can only be hinted at.

The mechanistic psychology studies the data of personality "precisely as it would study any other

organism," behavioristically, as externally determined. Mind, consciousness, and all introspective testimony are ruled out on the ground that they do not stand the test of biological method. Thought, morality, religion and the drama of conscious experience are not realities in the sense that they determine anything. They are illusions, "epiphenomena," that have no significance or function for the machine.

Thus regarded the field of ethics no longer deals with motivated conduct, responsibility, and freely chosen values. Self-determined conduct is transformed into mechanically determined behavior. All the dramatic ideals, purposes and values by which men live greatly and courageously are relegated to illusion and fallacy. A man is a machine.

The social sciences, controlled by this ideal, deal with society as an organism, conforming to the infallible working of a machine. Under the guidance of the mechanistic hypothesis human nature must conform to the deterministic ideal of inanimate matter. Humanity must be studied as an aspect of nature. By dehumanizing the essential human facts they are compelled into the formulas of science.

In this confused paradoxical state of the mind of to-day, tragic difficulties are created for human living. The menace for society is in the fact that the ideals that men live by, their fundamental faiths and beliefs, have been challenged and the structure of human cul-

ture seems insecure. A profound skepticism of humanity has laid hold of our intelligensia and through them is spreading to the masses. This practical consequence, quite as much as the questionable logic of the philosophers, demands a reëxamination of the perennial question, "What is truth?" Can a view of human life which destroys its great beliefs, its great values, its great optimism, be true in any save an academic sense? Rather, is it not probable that an abstract and limited mental method which we call "science" has after all failed to fathom the human problem in its entirety? If a mental method mechanizes the human world and loses the soul of humanity, it can hardly be regarded as a triumph of explanation. It is a calamitous and monstrous obsession of method if it defeats or cripples the highest human culture by inducing a mood that is skeptical of these things.

"Naturalism is in the saddle and rides mankind,"—with apologies for the slight modification of the epigram. The greatest menace to the moral and spiritual culture of our day is a type of thinking—naturalistic determinism. Its most insidious aspect is not the formulations of the philosophies which few read and fewer understand. It is the popular versions, the mechanistic ideals, the implications and inferences that pervade the popular mind—these make for confusion and skepticism in dealing with the higher

values of life. Moreover, the doctrine seems to bear the stamp of "science," and people have an almost idolatrous trust in the omniscience of the "scientists." So clamorous is this demand for the scientific version of every human reality that it creates scientific dogmatism on the one hand, and timidity in the man who cannot produce scientific credentials. An inferiority complex seizes him who cannot speak with the authoritative voice of "science." To question the logic of mechanism damns a man as "conservative" in scientific circles.

The doctrine of naturalism finds expression in much of the realistic fiction of the day in which biological facts are dressed up as the substance of human drama. The sex motive is perennially appealing, and when this and other animal motives and passions are glorified as the real forces that move human puppets, we have a form of drama that is always among the "best sellers."

In the field of education the ravages of the mechanistic ideal are clearly traceable. The passion for a "scientific" theory of education, or for a curriculum "scientifically revised," usually expresses a concession to the naturalistic account of the mental life. The mechanistic ideals that control in much public school education, as well as in higher education bear the stamp of mass production and efficiency but are sterile for the production of great human qualities

of mind. Such education dehumanizes. It produces vocational experts but not great persons.

The present confused state of the public mind regarding this problem is reflected in current journalism. An educator discussing "the conflict between science and religion" before a college audience is reported as saying that "if we could wipe out the religious notions of the world we would banish forever all hindrances of mankind. We would substitute the methods of science which would render us healthier and happier. . . . There is not much idea of a personal God left, and the idea of a deity has been so depersonalized that it cannot longer serve as a basis for religion. . . . Improvements in morality and ethics will come with the development of science and the decline of religious notions."

A teacher of avowed mechanistic principles expounded the behavioristic psychology to a group of students. He said that behaviorism studies human problems by the scientific methods of biology. Psychology is a branch of zoölogy. It regards a person as an organism and seeks to understand it by its behavior just as we seek to understand any other organism. The controlling theory here, as in all biological method, is mechanism. The distinction between mind and body is artificial and must be abandoned. Mind, soul, spirit, freedom, purpose, are terms carried over from an uncritical age of myth-

ology. Character means only a "relatively stable condition of the organism." Consciousness itself is not a "fact" to be taken into account, and the method of introspection is unscientific. Mental data are not causal facts. Human experiences do not have any meaning. They do nothing. They just are.

And so the confusion mounts in every human field. Has personality lost its autonomy and humanity its franchise in the world of reality? Must we live and work in a make-believe world of puppets? Naturalism with its assumption of scientific authority teaches that life is not a free adventure, but a fate. Heroic men do not overcome the world; they can only conform, and then comfort themselves with illusions. Yet the facts of experience rise in rebellion against the logical unfolding of an hypothesis which contradicts our deepest beliefs and experiences. The hypothesis has grown large and swallowed the facts.

The refutation of all essentially skeptical philosophies is in the fact that they begin with the denial of the realities which constitute essential human nature. They bear the negative sign. The logical hypothesis tyrannizes over the experienced facts. But the acceptance of life, the affirmative attitude, must precede all fruitful thinking. The large attitude of belief in humanity and in the validity and worth of personal experience is the premise of all great and fruitful understanding of life. The attitude of faith precedes

and pervades all productive logic. Otherwise, we falsify the facts in the interests of a theory.

The exposure of the fallacy of the naturalistic method in dealing with human affairs results from three lines of approach.

First, the genesis and history of the method reveal a dogmatic unwillingness to adjust the mechanistic hypothesis to the new facts. It is nothing short of an obsession of method to insist that the technique so fruitful in dealing with the inorganic world shall be retained unchanged in dealing with personality and the personal world.

Second, the consequence of the consistent application of the mechanistic philosophy to mind is to destroy all possibility of knowledge and morality. No deterministic system provides for the distinction of the true and the false, or for moral distinctions and responsibility. All freedom of origination is denied.

Third, the most calamitous consequence of the naturalistic method is that it falsifies experience. It introduces a radically skeptical element into the question of the validity of the report of consciousness itself. It injects an arbitrary element of distrust into experience. Inconsistently, it trusts the mind's report of organic processes, and then it denies the validity of the mind dealing with life's higher values and meanings.

Thus by falsifying human experience it denies the

validity of those very significant experiences which are characteristic of the human. All in the interests of an abstract and limited method! This results in a depressing conception of humanity according to which men are doomed to distrust the depth of their own motives, the worth of their own ideals, the significance of their own achievements. For these things are illusions in a world geared into a machine. The whole moral drama of worth and meaning is a farce with no significance for the universe. The optimistic illusion of freedom must be destroyed. The moral estimate of life and civilization is untrustworthy, the baseless fabric of a dream. Mankind is doomed to deal dramatically with ideals of love, self-sacrifice, worth, heroism, achievement, knowing that these things are meaningless and futile for the real world in which we live. Surely this is not the explanation of experience, but its caricature!

Dehumanization is the goal of this type of thinking—debunking the mind of its illusions of distinction. It does not explain; it only denies and destroys. It is a conception of human life in which no nobility or worth can appear. It is a world that makes "lust and law alike" and makes our dramatic moral meanings as significant as a madman's dream.

Under the spell of naturalistic thinking a sophisticated mood arises in the minds of men which impels them to deal with life by the mechanizing ideals rather

than the humanizing. The unexamined authority of natural science seems to justify the exalting of the law of things as the law of persons. Skepticism easily attaches to all idealistic values. Science seems to have the key to reality, and in its passion for reality the human mind is inclined to trust the ideals and methods of science, rather than those of the inner experience of morality and spiritual character.

Meanwhile, the light that is in us has been allowed by the church to burn very low, and in this dim atmosphere of uncertainty, science comes offering a very bright light. An age which has allowed a great experience of moral and spiritual reality to decline has weak defenses against skepticism of their fundamental nature. Naturalistic philosophy sees in this decline of experience the proof that the spiritual life is an illusion and offers a gospel of verified scientific reality which "gets results."

There are two answers to the gospel of naturalism. The first answer consists in exhibiting the academic and specious onesidedness of its logical method. The natural science method itself is a very limited and abstract method which becomes sterile or distorting when it forgets its limitations and undertakes the rôle of philosophy. Metaphysical thinking must supplement the superficial, descriptive, modalistic philosophies of the mechanistic mind.

But the effective answer is to be found only in cul-

tivating those high human experiences in which every great age has found its satisfying sense of reality and depth. The cultivation of a profounder moral experience is the only final answer to the skeptical philosophy—the facing of theory with an irreducible fact. Faith in humanity is the only defense against the doctrine that nature is the only reality. Sincerity is the only answer to cynicism.

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